

For People
**EXPRESSED
IN XXXV. MOTIONS
TO THIS PRESENT
PARLIAMENT.**

Being the generall voyce and the
humble and earnest request of the peo-
ple of God in *England* to that most
Honorable and Religious
Assembly.

For reforming the present corrupt
State of the Church.

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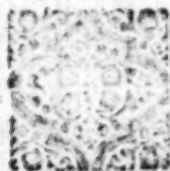


EXPOSED
TO THE PRESENT
MOMENT

Being the general voice and the
unanimous and earnest record of the pro-

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MOTIONS FOR REFORMING THE CHVRCH OF ENGLAND.

I.  Hat since the first Reformation in King *Edwards* dayes, was rather of the Doctrine, then of the Discipline, and of the Rites that were palpably grosse, which yet were retained, with a purpose they should be removed afterwards, and for to unloose by degrees, the fast holds to the Romish Church: now since every Protestant is well informed of the change made in Religion, that what soever in Religion is Popish, or tending to the disturbing of the peace of the Church, and maintaining of Hereticall doctrines, be redressed.

II. That in that great worke of Reformation which is of moment and consequence, far beyond the settling of civill affaires, there be appointed by both the Houses, a Committee or convocation

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and meeting of 40. or 50. English Divines, men
that were not of, and did no way favour the late
Convocation, and such as be impartiall, learned,
and uncorrupt in their lives and Doctrine, such as
Dr. Fisher Arch. B. of Armagh, Dr. Prideaux,
Dr. Twisse, and the like, with 10. Scots Divines,
to which be called 8. *Farraine* Divines of the most
learned, and famous; such as *Rivetus*, *Primrose*,
Diodati, *Moulin*, and the like, who may treat and
agree upon a settled platforme of Church-gover-
nment, suitable to the Monarchy of great Britain
which ought to be ratified, and enacted by Parli-
ament.

[III. That since our neighbour Churches have
enjoyed more peace and safety under their dis-
cipline, our discipline bee framed upon the pa-
tron of theirs, which hitherto hath not bene
subject to the inconveniences that ours is; such
are: To be rent with schismes, & poysoned with
heresies: to have the whole people of the land
and the greatest part of the Ministers liable
without any redresse, to the unjust usurpations,
vexations, and censure of some few Bishoppes:
To have in great many parochiall Churches, a
want of a profitable Minister: To have in some
of them either seldome or no Preaching at all:
in others, little or no maintenance: and in most
a disproportionable maintenance: Besides the
manifest altercations and quarrells about trifles
and toys, that our discipline is attended
with: It was never heard that any man living
under our neighbour Churches discipline was
ever

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ever so brags-like as to moove questions; whether of the Table, Pulpit, and Font, deserves more reverence and bowing at; or that their Synods or Consistories made Canons and Constitutions about placing and rayling the Communion Table: about Hoods and Surplisses, and such needlesse orders, which bring rather striving then edifying. Since then our neighbour Churches discipline is obnoxious to lesse disorders, that a discipline be established in *England*, that be approaching unto theirs, yet a sensible difference kept betweene theirs and ours.

[III. That the Churches Discipline being established, a Nationall *Synod* be convocated, that may frame a Confession of faith, to which may be called a competent number of *Ferraine* Divines. However, since so many have beene so earnest of late, to be in charity with the Roman Church, that they have beene uncharitable to the Reformed Churches: Let Canons be made in the *Synode*, and an Act of Parliament for union with other Protestant Churches in matter of Doctrine: and all the fire-brands of these late innovations in the Church, that have made us a laughing stocke to the neighbour Churches, be sharclly censured, if not cut off as banes of the Church, especially the first raisers of Altars, such as *Heylin*, *Pocklington*, and the like.

[V. That in that Synod, if the *English* Liturgie bee retained, to the end it be received all over *England* without exceptions, it be reformed and repurged from many corruptions, and from a

2 great deale of drosse among the gold, and the good matters that are therein contained, as it appeareth; First, in the vaine repetitions of the same thing. Secondly, in the uncouth expressions, as the name of Epistle when it is Prophecie, and misaplying peeces of Scripture to the daies for which they are appointed. Thirdly, in the reading of the ridiculous stories and fables of the Apocripha bookes, such are the Stories of *Tabis* and his dogge and the like. Fourthly, in the unsutableness of many collectes and prayers to the matter and intent they are prayed for, such are the Collect before the Ten Commandements, and the prayer for the Ministers of the Gospel, *O God Almighty that werkest great marvels*: which, if the words *Bishops* and *Curates* be taken out, may be applyed to any purpose: And last of all, in the unsound Doctrines; As that Sacraments are absolutely necessary to salvation, and that Infants have Faith in the person of their Godfathers and Godmothers, which is as much as to beleeve by a proxie or by an Attourney.

VI. That in that Synod it be determined what Popery is, and Canons made where those errors whereof the people is with good reason afraid, be named and condemned.

VII. That above all the holy doctrine of Iustification by Faith only, which is the maine thing of salvation, be strongly established by an especial Canon according to the tenets of all Protestant Churches; which Canon be sworne and subscribed unto, by all that have taken, and

hereafter shall take orders of Ecclesiasticall promotions. This being the greatest plague of the Church of England, that many men dignified in the Church, and Masters of Colledges, fellowes and Schollers in the Uniuersitie, defend openly the justification by workes, which is flat popery; and the ready way to bring in indulgences, auricular confession, Purgatory, and the tyranny of the Clergie over the consciences.

[VIII.] That likewise the Doctrine of the Necessitie and efficacy of the Sacraments, especially of Baptisme bee mainly and distinctly established and explained according to the Tenets of all the other reformed Churches; since it hath bene of late verie usuall among our timeservers; and those Ministers that are as much taken with conformitie as they love non-residencie and pluralitie of livings, to be enamoured with all the Popish and Arminians opinions, and to hold and teach Baptisme of water to be of absolute necessity to be saved; that it doth blot out sinnes, and regenerate, *Ex opere operato* and *vi nuda* *a* *fructu* by the bare strength of washing, and workes necessarily in the Baptized partie; faith and the habit of true sanctification; and have grounded their poysonous Tenets upon some passages of the Liturgie that were not dasht out, nor explained by the reformers of the Roman breuiarie in King Edwards daies; As be the words in the Catechisme, *The Children Baptised have all things necessary to salvation, and are undoubtedly saved.* And in the

The *Bayn* after Baptisme, where thanks is
 giuento God *for regenerating the Infant with his
 holy spirit.* Since then such places have bene
 a stumbling block to weake ones, and have given
 faire opportunity of erring to malicious spirits,
 that in the task expected of reforming the *English*
Liturgie, they be corrected and amended.

¶ *Item* That bowing before of the Communi-
 on Table, or toward the East, bee forbidden un-
 der the punishment of deprivation of beneficed
 men and expulsion of Schollers out of the Col-
 leges, and the Communion Table be kept in the
 Vestery and removed from the eyes of the people
 but in the time of the Communion, to avoid the
 creeping idolatry.

¶ *Item* That the Crucifixe in a peece of hanging
 and other superstitious figures which sometimes
 in the yeare are set over the Communion Table
 of many Churches and Chappells, bee removed
 and abolished, and that the Authors or renew-
 ers of that superstition be severely punished.

¶ *Item* That the authors of Popish and Armi-
 nian bookes bee called in question, and that the
 pleasure of our late Sovereigne King *James* of
 blessed Memory, be executed, who sent his Di-
 viner to the *Synode of Dort*, that the Church of
 England afterwards should be bound by the de-
 cisions made there, and that Canons be made con-
 formable to the determination of our *Divine*
in that Synode.

¶ *Item* That the

XII. That

XII. That if Bishops are thought fit to be retained, there be no more such distance between a Bishop and an ordinary Minister; and that Bishops be no more called Lords, and that they be enjoyned to preach diligently, as is the duty of their place and office.

XIII. That if some of them sit in Parliament, be upon Wool-Sacks, and have no more privileges by their office and places then the Judges, the Lord Keeper and Treasurer: and that a certaine number of Deputies from the Nationall Synod, whether Bishops or other, bee assisting both in the higher House and lower House, for delivering their advices upon any clauses of Acts, that may entrench upon the Churches privileges, or are contrary to Doctrine or good manners.

XV. That the principall defect of our Discipline, and the spring of all errors in Doctrine and Practice, which is the want of Synods, be mended, & hereafter all Visitations of Bishops be Synods, as by right they ought to be, and according to the ancient Constitution, as it appeareth by the Synodalls which Ministers pay in every Visitation, and that at Synods all Parish Ministers be sitting and covered, & have their voyce in the discussing of the affaires of the Diocese, and making orders which may not afterwards be altered by the Bishops, but onely by the Nationall or Metropolitall Synod, which for the publike Cloion, is to be kept once every two years, neither

was ever the Church of late without synods but
but in *England*.

XVI. That besides nationall Synodes there be
provinciall Synode convoked in each Diocesse
once a yeare; and that every moneth there bee a
meeting of Ministers within the Precinct of five
or seven neighbour parishes through the whole
Diocesses, to which the first citations, complaints
and processees within that precinct be carried, and
in which the incident controversies without fur-
ther delay be composed, and that what soever is
judged within that precinct bee censurable againe
by the provinciall Synode of the Diocesse,
and that onely causes of high moment, as deci-
ding controversies of faith, and matters which
doth concerne the whole nation bee removed
from the the Provinciall Synod to the Natio-
nall.

XVII. That the election of Presidents, Affes-
sors, and other members of the Nationall Sy-
node, be in the power of the Deputies, whether
Bishops or others, appointed for that purpose by
each respective Provinciall Synod: And that
in Provinciall Synods the election of them
bee in the power of the Presbyterie within
each Diocesse.

XVIII. That the presentment of causes and
persons to the Nationall Synod bee made by the
Bishop of the Diocesse.

XIX. That in every Presbyteriall meeting
within the Precinct of neighbour Parishes the
Bishop

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Bishop shall have power to assist in his owne person or by a Commissioner of his, and have his voyce as others.

XX. That the citations and presentments from these Presbyteriall meetings to the Provinciall Synod be not made without the knowledge of the Parish Minister, who ought to present the delinquent, and have his voyce in the censure.

XXI. That the Bishop be censurable by the Synod, whether it be provinciall or nationall, and that it bee no more in the power of Bishops to imple what they please upon the Clergie with such rigorous penaltie as they have lately used for the oath of the sixth Canon.

XXII. That the power of Ordination bee not stronger in Bishoppes then in other Ministers.

XXIII. That no Scholler shall enter into the holy Ministrie without a certificate from the Univerſitie, and from the Parish wherein he hath beene commorant of his life and Doctrine, and without further triall and examination of his gifts and learning and soundnesse in Doctrine by fixe Ministers, or at least five, and that none shall be ordained Ministers except presently upon he is to be invested with a Cure of Soules.

XXIII. That Minister bee ordained at least foure times in the yeare, and that a record bee kept of the Parishes void of Ministrie, that in the time of Ordination they may be supplied accordingly.

XXV. That it be lawfull for Students in Divinity and having good report, to Preach, but not to exercise any other part of Ministeriall function, to the end they may exercise their parts, and give a tast of their abilities to the flocke.

XXVI. That afore they be permitted to Preach in publique, they be exercised in private by way of Sermons to handle and expound the word of God before the neighbour Ministers where they are comorant, or before the heads of the Colledge where they are members; And that their Sermon ended, the matter and manner of their handling the word be censured and examined by those Ministers that are present.

XXVII. That another course bee taken for maintaining Ministers and Bishops, then that of Tyths, which are the cause of endlesse suits betweene the Minister and the Parishioners, the Patron and incumbent, keepe the Minister from his Church, while he followes suites in *London*, and bring the holy Ministry into obloquy & contempt. But an honorable competent proportion bee appointed for the maintenance of each Parish Ministers by the Parishioners, and rated by the Parliament or Synod, and that the distinctions of Deane, Arch-deacon, Person, Curat, Vicar, and Reader bee taken away, but let them be coequalls, and more or lesse in number in one Parish, according to the greatnesse or wealth of the Parish.

XXVIII. That as Bishops in height of Jurisdiction

dition and place, by act are to bee shortned, so
an act be made that from henceforth, all ordina-
ry Ministers, which are too much vilified, shall
have more respect and honour then heretofore
was given unto them, and that of well deserving
Schollers, the Ministers sonnes bee preferred to
the fellowships of Colledges.

XXIX. That the power of Ecclesiasticall
Keyes, such as belongs to Bishops and Ministers,
be restored unto them, according to the ancient
constitutions of the primitive Churches: and that
there bee no censure past upon the Clergie or
people from Synod, Bishop or Presbyterie, but
such as is Spirituall; and that the usuall penal-
ties of imprisonment and fine be rendred againe
to the right owner, *viz.* to the civill Magistrate,
and the commutations of bodily penance into
pecuniarie, and the abuse of excommunication,
and the Oath *Ex officio* abolished.

XXX. That the Clergie of the Diocesse;
shall choose their owne Bishop, or present to
the Kings Majestie two, who may choose of
them whom he pleaseth: and that every Parish
be Patron of its Parish, and have the presentati-
on of as many Ministers, as the flocke requireth,
to the Synod or Bishop.

XXVIII. That Bishops be more in number
and their Diocesses of lesse extent then hitherto
it hath beene.

XXXI. That in stead of Chancellors, Of-
ficers, Apparitours, Registers, and such like
Grashoppers, there bee some Lay-elders, that

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may sit in Provinciall Synode; and have their
voyce in matters of Discipline and Church go-
vernment; and that in Nationall Synode, there be
some Laymen likewise appointed by the Parlia-
ment.

XXXII. That better coust be taken for pro-
viding for the poore, and that both Ministers
and Chiefe of the Parish bee overseeing, how
Church Wardens doe dispose of the Church
Treasury, and that they bee not permitted under
crime of Sacrilege to spend it upon them-
selves, and that every maner they give an ac-
count of whatsoever is received and disbursed.

XXXIII. That the graving of Church duties
and buriall costs, exacted of neer more rigourou-
ly of the poore then the rich, be restrained; and
that the Minister bee contented with his yearly
Salary, performing all the branches of his cal-
ling, as baptizing, burying, visiting the sick
without any further recompence, but such as is
tendered to him.

XXXIV. That the Fountains of Learning, *Cam-*
bridge and *Oxford*, be purged from superstitious
Rites and Popish doctrines, and Orthodoxe Rea-
ders be provided.

XXXV. That no publique Universtie readers
be admitted, but such as are either allowed or na-
med by the Nationall Synod, or such as out of
the Convocation of the Nationall Synod are pre-
sented to the Kings Majestie by the heads of the
Universtie and afterwards approved by the next
insuing nationall Synod.

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